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A
LETTER
FROM
Mr. RICHARD SMITH
TO
Dr. HENRY HAMMOND,
CONCERNING
The Sense of that Article in the
CREED,
He descended into Hell.
Together with
Dr. Hammond's Answer.

L O N D O N,

Printed for Richard Chiswell, at the Rose and
Crown in S. Paul's Church-yard, 1684.



TO THE
READER.



THESE *two*
Letters are
no spurious
things obtru-
ded upon the Names of
the Worthy Persons
A 2 be-

To the Reader.

*betwixt whom they
passed (as some have
shamefully done of late
with the Reverend Au-
thor of the Whole Du-
ty of Man, and some
Others) but are real
and genuine: They were
found in the Study of
Mr. Richard Smith (a
Gentleman well known to
most of the Learned of his
time) amongst many o-
ther choice Papers which
he had carefully collected
and*

To the Reader,

*and laid up with a more
than ordinary regard; and
are now made publick
with Advice.*

R. Chiswell.

A 3

Reverend



Reverend SIR,



AKING notice not long ago of the various Expositions of learned Men of the Sence of the Article of the Creed of Christs Descension into Hell, and therewithal considering,

A 4

that

that the right understanding of that Article (as well as of any of the rest) is of such concernment, that (if we believe *Athanasius's* Creed) *Whosoever doth not believe it* (with the other Articles therein contained) *he cannot be saved*: I made more diligent Inquisition hereinto; which having done, by perusal of the Works of divers Writers and Expositors of the Creed, the Arguments, Reasons and Testimonies produced by them to justify their several Opinions of the true meaning of this Article, seemed
to

to me to be much contradictory, obscure and uncertain, so that I could not resolve, how any man confidently or assuredly could fix a firm Belief, or relye upon any one of those different Expositions, cashiering all the rest, which must be done, there being but one Truth to insist upon ; for to believe this or that, is to believe we know not what.

Thus being not able to give my self any satisfaction herein, at last I called to my remembrance
that

that once it was told me, that Mr. *John Selden*, that learned Lawyer and famous Antiquary (now in *Abraham's* bosome) held a singular Opinion of his own touching this Article different from all others, much afterwards approved by many judicious Men : Hereupon (for my own satisfaction) being desirous to know what was his Opinion herein, I went purposely unto him to be resolved thereof; who freely at my request, declared to me his Opinion thereof, which was this, That by these words

words in the Creed, *He descended into Hell*, was meant, that the Soul of Christ resting in Heaven, whither it went immediately after his death (like as we believe all the Souls of the faithful do) making good his promise to the good Thief on the Cross, saying to him, *To day shalt thou be with me in Paradise*, Luk. 23.43: That Soul of Christ, I say, the third day after his Body had lyen interred in the Grave (according to Christs prediction, and application of the Prophet *Jonas lying three*

*three days and three nights in the Whales belly, Matt. 12. 40.) did descend from Heaven into Hell, (that is, into the Grave, usually in the Scripture call'd Hell) and then uniting it self to his Body, did quicken and raise it up again from the dead, or place of the dead, which was the Grave, unto life in an instant; all which is undeniable; here- in fulfilling the Prophecy of King David, Psal. 16. 10. (though otherwise expound- ed) Thou shalt not leave my Soul in Hell, nor suffer thine Holy One to see corruption :
Which*

Which place of Scripture (granting that by this word [Hell] in the Creed is meant the Grave, as the Original will carry it) may very aptly be applied to this Descension into the Grave: thus, It cannot be denied but that his Soul was in the Grave in his Body the third day after his burial, descending thither to raise it up again to life; for without the Soul, the dead Body of it self naturally could not move nor remove: and so the Soul being thus descended into Hell or the Grave,
was

was not left there at all (as it must be granted by them of the other Opinion, that it was left in Hell the place of the Damned, though for no long time.) For if it had continued any space of time in the Grave termed Hell, it so continuing there (though never so little time) might have been said to have for that time been left there; and so this Prophecy in that point had not been fulfilled. But I think, no man will deny, that the Soul, so soon as ever it descended into Hell
or

or the Grave into the Body there lying, both Soul and Body without any staying there, was not left there, but in the twinkling of an Eye being united together, immediately rose again from the Dead, (that is from the Grave, the place of the Dead) and so I say, was not left at all in Hell, that is in the Grave; Whereby the Prophecy in this point (*in leaving the Soul in Hell*) was upon the Resurrection fulfilled. The last part of the Verse of this *Psalm* is also fulfilled by the raising of the Body

dy incorrupt (by the power of the Deity) of which there is no Question or Scruple made.

In this Opinion of Mr. Selden's (granting the word Hell to signify the Grave) there is no Tautologie, or twice re-iteration of the self same thing, no acurologie or impropriety, contradiction or absurdity, no hysteron-proteron, no disorder in the position of it in the Creed; but placed orderly in its proper place according to the Series of the Creed; nor is it involved in
in

in any Mystical Sense, Trope
or Figure (unmeet for an
Article of our Faith). But
it is a true and Orthodox
Opinion according to the
Exposition thereof, plain
and easie to be understood
of the meanest Capacity.
Moreover I observe, that
there may be a considerable
use made thereof, thus ex-
pounded according to Mr.
Selden's Opinion, to wit,
That hereby is manifested
the Re-union of Christ's
Soul unto his Body in the
Grave at or immediately
before his Resurrection, with
the time and maner thereof,
B which

which in no other Article of the Creed, nor yet in any plain place of the Scripture (that I remember) not having a various Exposition, is directly averred.

Now besides the several Texts of Scriptures produced for proof of this Opinion of Christs Descension into Hell, the place of the Damned, variously expounded, the constant belief and profession of the *Catholic* Church for many Ages hitherto, and the Opinions and Judgments of many of the ancient Orthodox Fathers,

thers, and learned and pious Doctors of the Primitive times agreeing unanimously in the same Opinion, are strongly urged in behalf of that Opinion, which are not easily to be expunged ; thereby inferring, That, say they, to introduce a new Opinion of yesterday's standing into an Article of our Faith, never heard of before, against and disagreeing with the general Opinion of the Church throughout all Ages hitherto observed, might prove a matter of very ill consequence, and breed much disturbance and confusion in

the Church, not to be approved of by discreet rational men, but rather (with more reason) for the unity of the Church, worthy to be exploded.

Answer ; If it were certain, That such an Exposition of Christs Descension into Hell, the place of the damned, as is before suggested, were the true sense and meaning of the said Article of the Creed, there would be no reason to leave that ancient Exposition for a new ; but rather a necessity to subscribe to it, and acknowledge it

it as the true and proper sense of that Article ; But such Interpretation being questionable, dubious, and contradicted by many other different Opinions of learned and pious men (though of later times) the probability or possibility only of the truth of that former Opinion (though never so strongly backt by learned, pious, and Orthodox Fathers and Doctors, who may and have had their failings) cannot bind the Consciences of other men unto an implicate Faith, but they may be at liberty to adhere unto such an Opinion

B 3 (though

(though lately published)
which may by the judgment
of other learned Orthodox
Christians, compared with
the sacred Scriptures, favour
in their apprehension of more
probability of the true sense
of that Article, than the for-
mer Opinion.

It may peradventure be
likewise objected, That if
this Opinion of Mr. Selden's
had been intended by the
Composers of the Creed, it
is likely, that the time of
such descension into the
Grave, would have been ex-
pressed in that Article as well

as

as the time in the Article of the Resurrection.

Answer ; The time of the descension into Hell the place of the damned is not set down in the Article ; the knowledge whereof would have been as necessary, as of this, and which is far more intricate to discover than this is : and therefore, if the time of the descension had been thought material, it is likely, it would not have been omitted, being a point controverted ; but in this other Exposition, it is not so requisite to be set down, for

B 4 that

that the punctual time of his descension into the Grave, is apparent to be at the very instant time of the Resurrection, being both acted together as one individual Article in a moment of time: For by an old Tradition, as some say, The division of the twelve Articles of the Creed was first made by the twelve Apostles, every one, say they, setting down one single Article; wherein this Article (made, as goes the report, by S. Thomas the Apostle) *Descendit ad Inferos, tertio die resurrexit*, containing both the descension and the Re-

Resurrection, is joyned together in one Article; and therefore, not improperly, it may be thence inferred, that as they were made at first one Article joyntly, so the time of the descension of Christs Soul into Hell or the Grave, and of his Resurrection were both at one time; and the time of the Resurrection is rather mentioned, than of the descension into the Grave, to fulfil the Scriptures, which mention the time of the Resurrection, but not of the descension: yet the *Lutherans* guess at a time when he descended

scended into *Hell*, the place of the damned, which was, as they say, between his Burial and Resurrection in *body* and *soul*; for they will have it to be after his Burial, and before his Resurrection, that it might concur with the Order of the place thereof in the Creed, which is between his Burial and Resurrection: And others think, wresting *Psalms* 119. v. 62. to their purpose, That he descended thither in *body* and *soul* about Midnight, and rose again about five of the Clock the next Morning. *Cramerus de Descensu Christi, Cap. 5.*

Now,

Now, *Sir*, my request to you is, that you will vouchsafe me your Opinion (on which I much relye) concerning this Opinion of Mr. *Selden*, which I have opened unto you; I hope you shall not find me averse from Reason, though I may incline happily to one side more than to another, till my Judgment be better informed.

I have perused some
principal places of Scripture
cited for confirmation of the
Opinion

Psal. 16.

10.

Psal. 68.

18.

Hof. 13.

4.

Matt. Opinion of the local De-
 12. 40. scent of Christ into Hell
 Ephes. 4 (noted here in the Margent):
 8.
 Colos. I have likewise taken notice
 2. 13. of several Opinions of the
 1 Pet. 3. *Calvinists* and others touch-
 18. ing that Article, with An-
 swers thereunto; all which
 being well known unto you,
 would be tedious to recite
 at large; wherein I observe,
 that some Opinions are
 more probable, and come
 nearer to the truth in all
 likelihood, than others:
 But those and all others be-
 ing but Opinions and not
 undeniable Truths, some
 more probable than others,
 I

I know not (among so great Variety) which one Opinion solely to fasten on; for as I said , there is but one Truth, which cannot consist in contradictions or variable Expositions, but to find out that one Truth, *hic labor, hoc opus est.*

I confess, I have been too bold with you, being (as I conceive) a stranger to you, howsoever an illiterate Old man not worthy of your acquaintance, yet a well wisher to Learning, and (though no Philosopher

pher yet) a lover of Wisdom and Wise men: I should not have adventured to have been thus bold with you, but by the perswasion of Mr. *Royston*, Bookseller, my Friend and old Acquaintance , and one that I presume will acknowledge himself obliged unto you for real Courtesies. If I have been too troublesome to you; as I confess I have, Mr. *Royston* must bear part of the punishment being necessary *ante factum*. Thus with my love and respects unto you, I commit you
to

to Dr. Hammond.

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to the Almighty, resting

Your affectionate

Friend and

Servant,

Little More-fields
April 1659.

R. Smith.

Indorsed,

*To his much Honoured and Re-
verend Friend Dr. Henry
Hammond.*

Dr. *HAMMOND*'s
ANSWER
TO
Mr. *SMITH*'s
LETTER.

S I R,



O your Proposal I
offer my sense in
the Method you
have used ; And
first to your suggestion from
Athanasius's Creed, that with-
C out

out a right understanding of this and all other Articles, a man cannot be saved: It is sufficient, that I mind you, That as there is nothing said in the *Nicene Creed* in lieu of this Article; so there is no word of *Explication* of it in the *Athanasian*. The former Articles concerning the Trinity and Christ incarnate, God-man, which had been invaded by Hereticks, are there largely explained; and 'tis reasonable thence to say, that the right understanding of them, such as is there set down, and which false Teachers had opposed, was strictly required of

of all men, by authority of all those Universal Councils, which had thus defined *sub Anathemate*, or pain of Heresie, and which that *Athanasian* Creed recited: But for other Articles, though it require the believing of them, yet not giving any limited sense of them, it binds not to what it hath not declared, *i. e.* to any other determinate sense of them; which seemeth to me to leave it free and dangerless, to use all sober means, that search of Scripture or Tradition, together with the use of the words, especially in the sacred Dia-

C 2 lect,

30 *Dr. Hammond's Answer*

lect, can help us to, for the finding out and resolving the true or (if there be a competition of more possible) the probablest meaning of it.

To come then to that Enquiry ; There have been three (and now as by you it appears, there is a fourth) senses of it.

First, That Christ in his Spirit, went to the place of Souls departed.

Secondly,

Secondly, That his animal Soul descended into, and continued in the state of the Separation from the Body.

Thirdly, That *Hades* signifies the Grave, and so that descending thither, is but an Explication of his Burial.

Fourthly, That his Soul descended from Heaven into the Grave, and raised the Body.

The first of these Opinions is subdivided again, some making the place to be *Hell*, or the place of the damned; and Mr. *Broughton* contending against Bishop *Bilson*, That it is Paradise; and *Durand* interpreting the Descending, only of a virtual motion and the efficacy of his Death, to the Souls detained there; and *Calvin*, and our *Parker* from him, understanding by it the torments of the damned, affirm Christs descent, to signifie the suffering of them, especially in his

his Soul. You demanded not of me the Reasons of not approving any of these, but only my Opinion of that which you call Mr. Selden's, and I have set down for the *fourth*. And because I see no cause to approve of that, it will be reasonable, that I point out, what I do adhere to, and upon what grounds I prefer it before Mr. Selden's. That which I adhere to, is this :

That as Christ's Body after his Crucifixion and Death was disposed of in the Grave, so his Soul de-

C 4 scended

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scended to, and continued in the condition or state of the Dead till the third day, meaning hereby the very same thing which I suppose to be meant by the first Opinion [*that Christ in his Spirit went to the place of the Souls departed*] abstracting only from the ends, which have been variously assigned, by several men Ancient and Modern, for his thus descending. That he descended for the freeing some out of Hell, hath been the Opinion of some of the Ancients; as of others, for the opening Heaven
to

to those that were formerly kept out of it, and of others for the triumphing over the Devil in his own Quarter, and shewing openly the Victory he had gotten over Death and Hell; The last of these I abstain from condemning, having less prejudice to it than to either of the two former, and therefore have set it down in the *Practical Catechism*, as that which may piously be believed: But I now desire, I say, to abstract from every of these ends, and not to fix on any other end, but what shall necessarily and unquestionably

questionably arise from the Article most simply set down: and herein I suppose I shall best comply with the Doctrine of our Church, Article 3. defining no more than thus, (and abstaining from what had been express'd in the Article of Edward the Sixth.) [That as Christ dyed for us and was buried, so also it is to be believed that he went down into Hell] without any Explication: For supposing the word [Hell] in the Article to be answerable to *adus*, and that word by the Origination, to denote *adus*, invisible,

invisible, and that by the
æquivalent τὸ ἀφανισμὸς disap-
pearing, it is to me per-
fectly indifferent, whether
this be understood of a
State or a Place, so it be the
common place of the dead
or Souls departed, and not
any impalement of those,
either to Torments or
Bliss. Let it be taken for
the common place of Souls,
not limited either to that on
one side, which we call
Heaven; or what we call
Hell on the other; or
any third middle Place:
but indefinitely for the place
of Souls, i. e. of all Souls
departed

departed (wheresoever they are) and then it will be hardly intelligible, how this differs from a State; for Place properly so called it cannot be, that Notion belonging to Circumscription or Definition; and as Circumscription is only of Bodies, so Definition which is of Souls, will not be commodiously attributed to an indefinite, *i. e.* the common place of Souls; but some one place, be it Heaven or Hell, or a third; and then taking it for a place only improperly, that is all one with that which I call a State;

State; This I say, because
against the interpreting *αἵνες*
for the State of the Dead,
I see it pressed by a very
learned Man of our Church,
that among Heathen
Authors *αἵνες* always signi=
fies a Place; and this evi=
dence brought for it, be=
cause they that killed them=
selves, &c. and so were dead,
and the Souls in the state
of the Dead, were yet by
the Heathens believed
not to be admitted into
αἵνες, as from their Writers is
fully testified. But to this I
answer, That making no
question of the truth of the
observation,

observation, I think it perfectly reconcileable with my Notion of *ψδης* for a State; for *ψδης*, *quasi* *αδης* being æquivalent to *απαρσημδς*, signifies not only the estate of Death, but of disappearing, and then the Souls of the *βιβαύμετοι* and *αυτοι*, those that dye untimely being by the Heathens supposed to walk and appear; and so of those whose Bodies are unburied, they could not say of them that they were in *ψδης*, which of all others which disappeared was affirmed by them, which being equally true and applicable, whether

ther to the Notion of a Place
or State (for I deny not
that in their Opinion the
Soul of one unburied was
in the State of ~~ἀφ' ὧν~~,
though he were in State of
Death, and both of them
are denoted, say I, by ~~ἀφ' ὧν~~,
as I interpret that a State)
the Argument is of no force
against me, who mean that
very same thing by the
State of the Dead, which
they meant by ~~ἀφ' ὧν~~, when
they denied the ~~ἀφ' ὧν~~ to de-
scend or to be admitted thi-
ther. In like manner when
they say that Christ by his Spi-
rit or humane rational Soul
descended

descended to *Gods*, and I, that the Animal Soul thus descended, I suppose those two to contain no real difference (as to this matter of the Descent); for I use this Phrase, because it is by the Animal Soul in proper speaking, that any one lives, and that is common to Man with all other Animals, and yet in a man this is not improperly called Spirit also (as *breath and life* are all one) *mans becoming a living Soul*, being an immediate consequent of Gods *breathing into his nostrils the breath of life*, Gen. 2. 7. But because

cause there is another No-
tion of Spirit, for the upper
Immortal Soul which passeth
not into the condition of
Death, but was by Christ com-
mitted into his Father's hands
(in respect of which I sup-
pose it was that the *Thief* re-
ceived promise to *be with him*
that day in Paradise, the Thief's
immortal Soul, with Christ's
immortal humane Soul) and
that distinguished from the
living Soul, as both from the
Body, in setting down the ὅλον
κληρον ἡμῶν, *the whole of us*, 1 Thes.
5. 23. Therefore I choose
rather to say the Animal
D Soul,

1 Thes.
5. 23.

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Soul, for distinctness sake, but mean the same that they mean, who either say Soul simply, or πνεῦμα, Spirit, in the Notion wherein
Mat. 27. we render it *Ghost*, Matth. 27.
50. where it is said of Christ, *He yielded up the Ghost*, which proceeds not on such a critical distinction of *Ghost* from *Soul* as that place to the *Thessal.* doth. To either of these equally belongs the force of an Argument lately made use of by learned Mr. *Pearson* (on the *Creed* page 480.) to prove, that the meaning of the Article

ticle is, the Motion or Translation of Christs Soul to the place of Souls. The Argument is taken from an opposition which the Fathers made to the Heresie of the *Apollinarians*, which consisted in this, That Christ took on him our humane Flesh, without the humane Soul, (his Deity supplying the place of that :) Which Error of theirs the Fathers refute by this, That in his Death his Soul was separated from the Body, in respect whereof he went to *q^dns.* This Heresie

D 2 of

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of theirs equally deprived
Christ of the Rational Intel-
lectual and of the Animal
Soul, teaching, that his Flesh
was *ἄψυχος καὶ ἀνῆς*, without
Soul and without mind ;
and so the Fathers Argu-
ment against them founded
in Christs Descent to *ἄδης*
is of equal force, whether it
were in his *νῆς* or *ψυχῇ*, mind
or Soul that he descended,
their Heresie belonging to
both , that is indeed to
that Soul by which he ex-
ercised all the Acts both of
Life and Reason when it
was in the Body, and by
Separation

Separation of which from the Body, he was truly dead, his Soul departing to the Condition or Habitation of Souls, as his Body was laid up in the Grave.

Having thus far explicated this Opinion, to which I adhere; and in doing so, adhere to that other (abstracted from all consideration of the end) which hath always been accounted the Doctrine of the Church of *England*, ordinarily stiled the Local De-

D 3 scent;

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scent ; I shall not need any farther to confirm it (having largely done it in the *Practical Catechism*, L. 5. Sect. 2. page 288. &c.) than by reflecting on the exact propriety this bears both with the Order and Contexture of the Creed, and with that one eminent Text cited by the Apostle from the *Psalmist*, wherein beyond all other Texts this Article is undoubtedly founded. For in the Creed, after his Crucifixion, and remaining so long on the Cross till he was dead,
commending

Acts 2.

31.
Psal. 16.
10.

commending his Spirit into the hands of his Father, it follows, his Body was interred, and his Soul (in Separation of which from his Body, the reality of his Death consists) descended, departed into the common place, habitation, state, condition, of the Dead (hovered not above the Grave, as the Heathen phansied of the *ἀψοι* (underwent the very same fate that the Souls of all other Dead men do, and so continued till the third day, and then he rose again. And lest it should be sug-

D 4 gested

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*Mr. Pearson, page
476.*

gested (as I see it is,) that taking *ᾧδε* for the State of the Dead, descending to that, shall signifie no more, than to be Dead : I answer, That if this were supposed to be the utmost that the words by their own force do signifie (as when *Jacob* said, *καταβήσομαι ἰς ᾧδε*, I shall descend to *Hades*, it is acknowledged it doth) yet the position in the Creed, will assist it to signifie thus much more ; for if *ᾧδε* be a State or Condition or Habitation or Place, though but improperly so called, yet

yet descending to *Hades* being immediately attended with [*the third day he rose again from the Dead*] this must in all reason extend the act of Dying to a duration, and that duration or space of continuance among the dead as far as to the third day, else there would be (which is not to be imagined) a Chasme in the Creed, no full enumeration of all the parts and steps of the Story; but being thus understood, nothing can be more punctual and compleat in all the circumstances,

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cumstances, than the Order observed in the Creed, is. And for the Text of the *Psalmist* recited by the Apostle, *Thou shalt not leave my Soul in Hades, &c.* it is now most expressly fulfilled in, and recited by this Article; That though his Body were laid in the Grave (where if it continued above three days, (the term observed in Nature for the revolution of the humors) it would naturally tend to corruption and putrefaction, and stink, as it is said

John II. of *Lazarus* where he is τρι-
36.

ταρταίος,

τῆς τριτῆς, *four days dead*) and his Soul gone to *Hades*, the habitation or condition or common place of Souls; yet being there really, in as perfect Separation from the Body as any Soul of dead man is, yet it should not be left there, forsaken there, or in any degree destitute by God; but before the Body should begin to putrefie, that is, in three days space, the Eternal Spirit his Godhead inseparably united both to his Soul and Body, should re-unite them again, and then it follows, *the third day he rose.*

Ha-

Having given so full, and as I suppose clear unquestionable account of the meaning of this Article, that it belongs to Christs Humiliation, the reality and continuance of the Separation of his Soul from his Body, and its being in *Hades*, as that is the place or habitation or condition of separated Souls, and being applied to Souls cannot possibly signifie the Grave, the Repository only of the Body, I need add no further prejudices

* prejudices to Mr. Selden's Opinion; Which first if this be true, cannot be the truth; Secondly, belongs not to Christs Humiliation, but is all one with his Resurrection; Thirdly, is a Descent from no place, no Ascent being before mentioned; Fourthly, is not compatible with any stay of his Soul in *Hades*; both which yet the *Psalmist*, rejoicing that his Soul is not forsaken and left there, must import, and the subsequent mention in the Creed of the third days rising intimates
the

the third day, the Stay, the Rising, the Humiliation : Fifthly, Is founded in *Hades*, signifying the Grave or Repository of the Body, which generally and by the Origination of the Word 'belongs to the Habitation of Souls, and is used in Scripture sometimes, where it cannot be meant of the Grave, as Gen. 37. 35. *I will go down to the Grave*, (we render,) *to my Son mourning*, spoken of *Jacob* in relation to *Joseph*, whom yet he believed torn in pieces with wild Beasts and not at all interred.

interred. Sixthly, if this be not sufficient, then remember that it was *God*, Rom. 4. 24. Acts 3. 26. the *Spirit*, that is, *Divine Spirit*, 1 Pet. 3. 18. Rom. 8. 11. that raised up *Jesus from the Dead*, and therefore it may not be attributed to his Animal or Humane Soul going down into the Grave and fetching out the Body; at least thus - it cannot be in the place of the *Psalmist*; for there it is *Psal. 16.* equally attributed to God, 10. that he shall not leave his Soul in Hell, and not suffer him (in respect of his Body) to see corruption:

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corruption: Which must therefore unquestionably be understood, First, of Gods doing the whole Work in General; Secondly, in Gods rescuing the Soul from *Hades*, in which he was detained (and preserving the Body from corruption to which it was lyable.) Which is quite contrary to Mr. Selden's Interpretation, which supposeth the Soul not to be at all detained there, and consequently not the Patient but the Agent in the Rescue, when 'tis evident that God is the Agent, equally in respect

respect both of Soul and Body, and the Soul as the Body, the Patient, and therefore the word is *ἡσυχία* in the Passive. Seventhly, one Argument more I shall propose to you against this Sense; The *Aquileian Creed* is observed to have been the first in which this Article is exprest, and in this there was no mention of Christs Burial; the same is visible in that which we call the *Athanasian*: Now though from hence I conclude not (as some have done) that it is all one with Burial

E (for

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(for it may be Burial, and somewhat more, disposing of the Soul as well as the Body, during the space of Separation) yet sure this may I conclude, That it cannot with any probability refer to the Raising him out of the Grave (as Mr. Selden's phancy imports) when there had no mention of His being there, preceded : For what tolerable Sense would there be in the words of the *Aquileian Creed* thus understood ? The words of that are, *Crucifixus sub Pontio Pilato,*

lato, descendit in Inferna,
which Mr. Selden may have
thus interpreted, *Being Cru-*
cified under Pontius Pilate,
his Soul went into the
Grave to raise his Body
thence: This I say were
absurd; without mention
or intimation first given
of his Body being at all
there. So in the Athana-
sian, He suffered for our
Salvation, descended into
Hell, rose again the third
day from the Dead; where
there is mention of no
more, but of his Suffer-
ing, but neither of his
E 2 *Death*

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Death or *Burial* (if descending to *Hades* signifie them not) with what propriety could it be added immediately , that he went down into the Grave to raise the Body thence ? If these Arguments, any or all, prevail with you, to reject this Interpretation , I need add no more ; if they do not, I shall then recommend one thing more to your consideration , That some Opinions are so remote and improbable, that it is hard to produce any Argument to make them

them more so, than of themselves they are, and this is fit to be in front of such; That of *Ramus*, that Burying doth not signifie Burying but Embalming (that so descending to *Hades* may be left to signifie Burial) being though not more true, methinks more ingenious and probable than this; and yet against this, it will be hard to produce above one Argument, (and that with him a begging the Question, which among *Logicians* goes for the most

E 3 fallacious

fallacious way of Disputing) viz, that ταφίντα among all Authors, Sacred and Profane, signifies Burial not Embalming.

Having said thus much to the Main, I shall now review your Letter, and give it what reflexions seem yet to be needful: And First, When you think it is an inconvenience that the Opinion contrary to Mr. Selden's is prest with, to acknowledge in the

the Text, *Psalms* 16. 10.
That Christ was left in
Hell the place of the Dam-
ned, though for no long
time; you now see, First,
that Hell (signifying not
definitely the place of the
Damned, any more than de-
finitely Heaven the place
of the Glorified; but inde-
finitely, the common Place,
Habitation, Condition of
the Dead, Christ being there
some time, and the third
day recalled thence) is not
his being left in *Hades*,
but the quite contrary to
it, his being rescued thence

E 4 timely,

66 *Dr. Hammond's Answer*

timely, which yet he could not properly be, if he were not there for some time: The Phrase which from the *Psalms* the Apostle useth, *Acts* 2.27. ἐκ καταλείψεις, Thou shalt not so leave, as to forsake destitute. But then Secondly, It is most certain, that Christs Divinity was inseparably united both to the Soul and Body of Christ, and so according to your hearts desire, though Christs Soul were (as my Opinion holds) in *Hades*, State or place of the Dead, for some space, yet
God

God left it not, forsook it not there one minute. Next, when you say, There is a considerable use of this Opinion, the manifesting the Re-union of Christ's Body and Soul in the Grave, with the time and manner thereof, at, or immediately before his Resurrection, which you say is in no other Article, nor in any plain place of Scripture averred. To this I *Answer*, First, That as a supposed incommodity doth not solve, so a conceived advantage doth not compe-

competently found an Argument; Secondly, That your own confession, That there is no plain place of Scripture that averrs this, is a valid Argument of probation, that it ought not to be esteemed any part of our Faith, nor consequently, any Article of our Creed; Thirdly, That when in the Creed [whatsoever may be said of the Scripture] the Separation of his Body and Soul, together with the time and manner of it, is no otherwise set down, than

than by his being affirmed to be dead; so is there no kind of need, that the Re-union should be more particularly set down, than by teaching us, *that the third day he rose again*, it being certain that he is the whole Christ that dyed, and so both Soul and Body, and so the affirming that he rose again is perfectly æquivalent and tantamount to his Soul being re-united to his Body: Then for the time, that is also mentioned in that Article, *the third day*;
as

as for the manner, this Interpretation sets not that down truly, as was said; For the Resurrection of the Body was the work of his Divinity, and not peculiarly of his Animal or Human Soul, but as of the Instrument used by his Divinity. Next when you propose an Objection in behalf of the Opinion of the Descent into the place of the Damned, and give answer to it, I shall thus far interpose; First, that the Authority of the Antient Church in a matter of this moment, depending

pending on what was delivered by the Apostles to the Churches, is, and ought to be of great weight against all novel Heterodoxes, so far as those of the Antient Church agree among themselves: Now though as to the end of Christs descending, and to the Definition of the Place, the Antients consent not, but differ very much from one another (which is shewed at large by Mr. Pearson) and therefore in these particulars our Church defines not, yet there is nothing

Mr. Pearson, page

479.

thing they more uniformly agree in, than that the Soul of Christ really descended into the habitation of Souls; for which I likewise for brevity sake refer you to Mr. Pearson, page 479. And therefore thus far we ought in all reason to come up to them, which he cannot, that according to Mr. Selden's Opinion, interprets *Hades* of the Grave, the Repository of the Body only. Lastly, For the Old Tradition, that mentions the Descent and Resurrection together,

together, as one Article composed by Saint *Thomas*, there is little heed to be given to that Tradition, or indeed to the foundation of it, that every Apostle cast in his particular shott: For first it will be hard to deduce the Creed in the very form we have it, from the Apostles immediately, it being so variously set down, in the first times, and the Article of the Descent omitted in many; and the *Aquileian* being the first which delivers it in our present form: Secondly,

ly, 'Tis most certain, that every Apostle preached the whole Faith, and at their parting from Jerusalem agreed in common upon a τύπος ὑγιαίνοντων λόγων, form of wholsom words, not committing to writing, or obliging it to the very same words, and this was called their *Symbolum*, as that signifies a *tessera militaris*, by which Christians were known from others; and not from the notion of a Shott which belongs to συμβολή rather than σύμβολον; so that you are not to think

think that old Tradition, which in respect of true Antiquity, is but a novel Fable of no authority, and founded in a manifest mistake, will be fit to assist Mr. *Selden's*, or any other Conceit.

This is all I see occasion to reflect on in your Letter, and so I have expressed my self perspicuously (of which you will not judge aright, till you have read over the whole): I shall hope I have performed what you seem to require, *First*,
F Given

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Given you my Sense of Mr. Selden's Opinion : Secondly, Represented unto you the one matter of Faith in this Article ; which being received , there is no more required *de fide* : and then all Error and danger will be in Dogmatizing, or Teaching for Faith, what is more than this , which our Church wisely prohibits us to do : and then what need we trouble our selves with the various Opinions of men about other Circumstances, which are at the best, but
Opinions

Opinions and Conjectures,
and perhaps never an one
of them the truth, or any
part of the meaning of that
Article.

I have now held you so
long, that you will have
no reason to imagine your
Letter came unseasonably
to me : the truth is, it came
in a point of time, wherein
I had a perfect vacancy from
businesses that had formerly
engaged my attendance; and
if it prove of any use to your
satisfaction and repose of
mind, I shall think my time

F 2

hath

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hath been very well disposed
of, that hath been thus laid
out. And so I take my leave
of you, and remain

Your affectionate

Friend to serve you,

April 28.
1659.

Hen. Hammond.

I received this Letter from
Dr. Hammond, by *Mr.*
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